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PHYSICAL CHARACTERISTICS OF THE KORANA.*

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A. INTRODUCTORY

114 During the month of February 1932, I was fortunate enough to have the opportunity of making anthropological measurements on several members of the Links tribe of Korana Hottentots at Bloemhof.

These measurements are the more interesting because the actual physical characters of the Korana and their relationship to other South African peoples have been matters of considerable speculation within recent years. No writer on the Korana has denied that culturally and linguistically the Korana are Hottentots, and the general consensus of opinion seems to be that anthropologically also they are similar to other Hottentots. Yet there are some writers who maintain that there are certain other elements entering into the composition of the Korana. Thus according to Broom (1 and 2) the Korana "appear to be Hottentots who have acquired some strain of Negroid blood and a considerable strain from some Australoid (sic) race." In *Nature* of 1929, Broom (3) attempts to differentiate the Hottentots from the Korana. He writes: "The Hottentot and Korana are very distinct from the Bush. . . typical Hottentots are not improbably the primitive race contaminated by a considerable Bushman admixture while the Korana are apparently nearer to the primitive type, but with a considerable Australoid element."

Two years afterwards we find a seeming contradiction of Broom's theory of Australoid admixture in the Korana in the following statement by Dreyer (4): "Disregarding those Australoids found up to the present in South Africa the Australoid character of which is sought in one or two features only, one need only consider one skull seriously, viz. that described by Drennan" (5), (i.e. the Cape Flats skull). From this statement of Dreyer's it appears that the distinction drawn by Broom between Korana and Hottentots is not generally accepted. In *Nature*

*I wish to record my indebtedness for assistance more particularly to Professor R. A. Dart, who helped me with books and instruments and whose kindly criticisms proved invaluable, to Mr. L. H. Wells for much helpful information, to Mrs. A. W. Hoernlé for allowing me access to her library, to Miss Wilman, the Director of the Kimberley Museum, and to my father, Professor L. F. Maingard.

114 of 1929 also, speaking of the Springbok Flats man, then newly discovered, Broom (6) regards the Korana as the direct descendants and modern representatives of the Springbok Flats type; yet Keith (7) in 1931 says of this same Springbok Flats type "He was a tall strong fellow with a big brain, and a long and wide head, a drawn out face, great mandible and small teeth—a type which we cannot fit into any African type known to us."

From my experience the Korana can hardly be said to conform to Keith's description of the Springbok Flats individual, but it is possible that some of them may show such features. In any case Keith's description of that skull is not in accordance with what Broom describes for his typical "Australoid" Korana!

Allen (8) tentatively advances the suggestion that the intrusion of the Australoid element into the Korana is due to admixture with Bushmen and that such a strain "may be found mixed with all the Yellow-skinned (i.e. Bush-Hottentot) peoples of South Africa."

Schäperclaus (9) says that "the Korana skulls appear to be somewhat separated from those of other Hottentot tribes, and resemble more closely those of the Bantu-speaking Negroes of South-Central Africa (i.e. the Bechuana) with whom they have been in contact for a long time, but they also approximate on the whole, more towards the Bushman type of skull." This is a quotation from Shrubsole which is somewhat ambiguous. Schäperclaus quotes Broom as one of his sources, but makes no mention of Australoid characters in the Korana. No measurements are given.

Further he says "Most (Hottentot) skulls are cryptozygous but among the Korana, mesozygous and phaeozygous are also found," and again "the cephalic index, owing to the greater length and lesser breadth of the Hottentot skulls is definitely dolichocephalic, especially in the Korana skulls." This seems to show that he agrees with Shrubsole in regarding Hottentots and more especially Korana as characterised by a mixture of Bantu and Bush features. He also adds that the Korana mandible as contrasted with that of the other Hottentots, resembles the mandible of the South-Eastern Bantu. Nevertheless he seems to think that still another element contributed to the physical structure of the Hottentot but refrains from committing himself as to its nature.

Sollas (10) apparently considers the Korana as negroids although he is not very explicit. Drennan (11) in his discussion of Bush and Hottentot does not mention them at all. Dart (12) in a general survey of South African Anthropology says "Investigations . . . have not in my opinion

revealed any satisfactory means of separating the Bushmen from the Hottentots physically." He therefore believes it more serviceable for the present "to regard the Bushmen, Hottentot and Strandlooper as members of one and the same racial group, i.e. the Bush race." Without making specific mention of the Korana, he states that the work of Broom and Allen has revealed the presence and wide distribution of an Australoid element in the Native races of South Africa. This appears to be the most logical way of regarding the matter. Hence it would not seem that Australoid features are *peculiar* to the Korana. 114

On examining the literature to find what ground exists for these statements about the Korana, no data derived from known living or dead Korana could be found.

As making statements about the Korana, before any anthropometric survey of certifiable specimens was available, seemed to me to be somewhat precarious, I availed myself of the opportunity to examine some living Korana of known parentage to see whether they agreed in physical characters with the published statements. 121

The foregoing review clearly shows the rather unsatisfactory state of our knowledge of the physical anthropology of the Korana. It is therefore important to gather all relevant information which may lead to a real understanding of the physical nature of these people.

Elsewhere in this volume, cultural, linguistic and musical data concerning them have been discussed, and judged according to these standards, there is no doubt that *the Korana are Hottentots*. In the next portion of our study we shall turn our attention to the earliest descriptions of the Korana, to see if new light may be derived from them. The historical method of approach, although seldom used by anthropologists, happens to be of undoubted value in this instance.

It is however essential while discussing the historical evidence to bear in mind the defects inherent in the mode and time of its collection.

In the first place these old observers were not trained anthropologists,—anthropology had not yet been established as a science—nor with very few exceptions, such as Lichtenstein or Holub, were they even medical men. Hence we cannot expect to find any precise anatomical descriptions, but only those of a general and superficial character,—those relating to the colouring or the more striking external features—information in which one may trust the faithful observer, although here and there individual differences in terminology may exist. But when there is a series of corroborative observations, drawn from different authors regard-

121 ing these external features, their cumulative effect are such as to produce evidence which can be regarded as sound and acceptable. Fortunately the cultural and general ethnological differences between Bantu, Hottentot and Bushman were sufficiently marked to be recognisable by ordinary men like the early*travellers. Hence the reliability of this evidence. This is especially true of the information about interbreeding which assumes great importance in the case of the Korana. Although interbreeding was noticed and commented upon by some of the authors, in the case of certain Chwana chiefs, it was not usually a phenomenon of sufficient interest to them to be worthy of detailed consideration. Indeed, in the casual recording of such events scattered through the books, we must not expect the author to have been impressed with the scientific importance of his story nor will we expect to find systematic statistical data in an age when the importance of such data was as yet unrealised. The chief value of this class of information from the physical anthropological standpoint lies in the evidence supplied of inter-tribal contacts at early periods, with suggestions and, occasionally, actual mention of the occurrence of interbreeding. The historical evidence will be corroborated (in the case of the Links Korana) in the examination, at a later stage of this study, of their physical characteristics. They will be found to be extremely hybridised, despite the fact that the Links were unquestionable "Hottentots." The majority of the group in question may not however show to-day the same amount of "typical Hottentot" features, as they seem to have done in former times.

B. HISTORICAL EVIDENCE OF RACIAL ADMIXTURE AMONGST THE KORANA

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144 In the records there is ample proof of racial impurity caused by interbreeding, in so far as the whole Korana race—and not merely the Links division—is concerned. That impurity is due to contact with Bantu, Bush and Griqua (to a lesser degree). The evidence of mixture is afforded by the writings of the old travellers of the eighteenth and nineteenth centuries who have enabled us to fill out the picture of Korana racial history and to extend it beyond the limits set by present-day investigation, from which alone we might infer but could not actually prove our story.

1. *With Bantu :*

When we come to consider the historical data, we find that it presents us with an unbroken chain of evidence stretching from the earliest times to the present day, all testifying to the early commencement and steady

progress of Bantu-Korana hybridisation, although there is no question anywhere in this earlier literature, in spite of this hybridisation, concerning the Korana being Hottentots. Wikar (1778) (13) was the first white man known to describe the Korana as a separate group to us. Even in his time the process of hybridisation was already taking place. In his "dagverhaal" (diary) he mentions the "tweeling volk," a tribe of mixed Bechuana-Korana ancestry, some of whom lived with the Korana, some with the Bechuana, and they intermarried with both, "daarom zyn der veel verbasterd," as he puts it. 127 144

That such a mixed bastardised tribe of considerable importance already existed at that time, shows that intermixture had begun at least two generations before Wikar arrived there, if not earlier.

Subsequent authors, while not always discussing intermarriage, all agree in that they substantially confirm these facts. The Government commissioner, Truter and Somerville (1801) (14) even go so far as to say that "what the Gonacqua are to the Eastern Hottentots, the Korana seem to be to the Northward, a mixed breed between the Hottentot and the Kaffir."

Another expression of what was happening is Lichtenstein's statement that "many of the Bechuana understand the Korana language" (1805) (15), while Burchell (1811-12) (16), and Campbell (1813, 1820) (17) both say that they found Korana and Bechuana living together in close association.

Thompson (1823) (18) tells us even more definitely that the "Korana lived in close alliance with the Betchuana" and cites an instance of a Korana woman married to a Bechuana (see below).

Coming closer to our own times we find much interesting information of the same kind in the communications of various missionaries who came into contact with the Korana during the nineteenth century. The missionary Lemué (1840) (19) for instance, speaks of Korana and Bechuana living together at Mamusa (the residence of the Taaibosch tribe), and Schmidt (1847) (20) states the same of the Links tribe then living at the Bloemhof Saltpan.

Travellers in these regions during the middle of the 19th century seem to have been much impressed by the mixed nature of the Korana as shown by their physical features. Chapman (21) fell in with some Korana on the Valsch River and says of them "the inhabitants seem to have a mixture of Hottentot, Bushmen and Kaffir blood, their features being more akin to the Hottentot—flat noses, wide mouths and thick lips,

127 high and protruding cheek-bones and small eyes." Anderson (see
144 later) who was there ten years later, mentions admixture with Bushman
blood only.

From the accounts of later authors, however, we gather that the immediate contact of and occurrence of intermarriage between Korana and Bechuana was a well known fact and caused little surprise. It was rather taken for granted (see e.g. Holub (22), and Bloemhof Commission Report (23)).

Such a close relationship of the two tribes, resulted as we have seen, in a good deal of intermarriage taking place, and on examining the literature, we find several cases actually quoted.

In the first place we have Wikar's story (see above) where a whole tribe resulting from such mixed unions is spoken of. Then we have Thompson (op. cit.) who mentions *Mahuta*, daughter of a Kora chieftain, and wife of *Motibe*, headman of the Batlaping tribe. There is also the case of *Matlabane*, cited in the Bloemhof Commission's Report (23), whose great-grandmother and whose wife were both Korana women. The Korana chief *Massow* at the Witgatboom meeting (1869) states that "*Mashua*, a Batlaping, married a Korana woman. . . . The Batlaping and Korana lived together at Nokananie in consequence of that marriage. . . . They fought . . . after that they intermarried and so it comes that *Motive* (i.e. *Motibe*, see above) and many others are the children of Korana women. *Molehaban* too. *Matlaban*'s great-grandfather is also from a Korana woman."

But it is to be noted that such intermixture seems from the above mainly to have been on the side of the Bechuana. No instance is given of a Korana man marrying a Bechuana woman although we know that this does occur at the present day. No. 4 (see table of measurements) is the son of a Links father and a Chuana mother.

2. With Bushmen :

We must not forget that during this period the Korana were mixing freely with their other neighbours as well (see Burchell, Chapman, etc, loc. cit.)

Campbell for instance when on his first journey to South Africa, records under date September 3rd "In his kraal (*Cornelius Kok's* kraal, that is) there are Orlams, Coranas, and Bushmen." In August 1813 he estimated the number of Korana at Griquatown and in the surrounding districts under the protection of the Griqua as 1341, making the total of

Griqua and Korana 2607. *Hareena* the then chief of the Links tribe actually told Campbell in 1820 that "Coranna men frequently marry Bushwomen." 127
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In 1837 the process was still going on, for we learn from a select committee on South African aborigines of this period that "the numbers of the Griqua were swollen by many refugees, among them being Korana and Bushmen."

Nearly sixty years after Campbell, Anderson (24) says that "there are many Hottentots, Koranna and Bushmen living along the river banks. They have so intermixed by marriage that there is little difference between them. Some are of the opinion that the Korana are the true Hottentots but the people as a general rule are taller and of a lighter colour than the real (sic) Cape Hottentots, but as I have stated from the intermarriages, it is difficult to draw the line."

As for the Cape Hottentots Anderson speaks of, they were by that time already so mixed with Negro, Malay and even White blood that we cannot really rely on his use of them as a standard of comparison with the Korana.

Also more recently in Meinhof (25) we have the statement from the lips of an old Korana, *Benjamin Kats*, that his people frequently took Bushwomen to wife.

3. *With Griqua :*

When they came upon the scene, the Griqua (themselves very mixed as the above quotations show) also helped, though to a somewhat lesser extent, to destroy any racial purity to which the Korana as a people might have pretended. In this connection it is interesting to read that the Griqua chief *Waterboer* numbered Korana among his subjects as well as Griqua and a few Bantu (see Bloemhof Commission's Report (23)).

The Bloemhof Commission Report is a veritable mine of information concerning the prevalence of racial admixture between all the racial stocks in that region. Were it not for the limitations of space many more references from this source, all bearing on our problem, could be quoted. Those interested in the matter are referred to that document more particularly.

As far as the Korana are concerned the effects of this intermixture, with the Bantu at any rate, seems to have been at first of a very gradual nature, for it did not manifest itself in the external appearance of the

127 Korana until fairly recently, that is if we are to rely upon the evidence of
144 Daniell and Burchell. The artist Daniell who accompanied Truter and Somerville on their journey to the Bechuana in 1801 was the first to depict the Korana. He portrays several very light-coloured individuals of both sexes with high cheek bones and faces coming to a point at the chin, in fact persons indistinguishable from the "typical Hottentot." So also does Burchell (14).

It is not till we come closer to our own times that we find a trained scientist, G. Fritsch, (27) turning his attention to the influence of Bush and Bantu blood on the physical anthropology of the Korana.

The chapter on the Korana in his classical work "Die Eingeborenen Süd-Afrikas," still in many respects the best general work available on South African anthropology, shows that he clearly recognises the admixture in their physical characters. He emphasises his conclusion that they are basically "Hottentots," even if they do not show the typical characters (merkmalen) so well as the true "Colonial" Hottentots or the Namaqua.

Summary

The sum total of the historical evidence is that the Korana are "Hottentots"; that they have mixed and intermarried with their Bantu and Bushman neighbours for as long as we have any record and even before this, but that this intermixture was apparently not sufficiently manifested in their external appearance to be commented upon till well on in the 19th century.

There is also ground in the literature for asserting that the Links tribe mixed more freely with the Bushmen than did the other tribes of the Korana people.

Still it is impossible to make any definite statement about the physical anthropology of the Korana before 1872, nor is it possible to assess with any degree of accuracy even the relative amount of intermixture that has taken place from the historical data alone, owing to the lack of statistical and somatometrical evidence in the documents we have just reviewed.

We can, however, be certain that they are not a pure race. They have mixed freely with Bushmen and Bantu for the last 200 years at least. To what extent that admixture has proceeded only physical data can now supply a clue.

We will therefore have to rely on observation of the Korana as he is to-day for any quantitative information as opposed to qualitative.

Hitherto I have used the term "Hottentot" without in any way defining the type, and I think that it would be as well to indicate before going any further, the meaning of this term, so that it can serve us as a criterion of the racial affinities of the Links. The best definition available is one by Fritsch (27), which seems to be a combination of his historical researches and his own observations:—"The general character of the Koi-koin (i.e., Hottentots), is that of a people with a characteristically fallow, yellow-brown skin colour, very matted, twisted hair, narrow forehead, high cheek-bones, a pointed chin, of middling height, and of slender, though good build, with small hands and feet; the skull is platystenocephalic."

Such a description agrees on the whole with the Hottentots described and depicted by Daniell, Burchell and other travellers.

The Rev. George Schmidt of Genadendal (28) has left us a description of the Hottentots of his time which is substantially the same, though not so full as Fritsch's: "*Die Statur ist verschieden, jedoch mehrentheils klein, die Farbe rötlich, im Gelbliche spielend; die Haar wie schwarze Wolle; die Lippen vortehend; die Nase platt, wie den Mohren.*" So that we can continue to use this term as it has been used by Europeans from very early times to indicate the people whose language differentiated them from the Bantu on the one hand and the Bushmen on the other. But if we are to give this term any physical anthropological meaning we must necessarily have before us the Hottentots as defined by Fritsch, and described and depicted both by Fritsch and by these old travellers such as Daniell, Le Vaillant and others.

Here, however, a difficulty arises. We can easily differentiate the Bantu from the Bushmen and Hottentots; whether the Bushman is physically the same as the Hottentot or not, is more difficult to say, the evidence on this point being somewhat inconclusive.

The authors we have discussed above differentiated between the two races as far as language, culture, and external appearance went. The earliest settlers and travellers on the other hand, did not apparently consider the Bushmen as a separate race (29), and this is in accordance with modern practice (see Dart (12) and Shrubsole (30)).

Sparman (31) was the first to give us any idea that such a distinction could be drawn, and among later writers we find Fritsch (27) and especially Broom (3) maintaining that the Bushman is of quite a different physical conformation to the Hottentot.

I do not propose to go into this question in any detail, but I think that for the purpose of this study the "Bush type" as defined by Drennan

121 (11) and Gear (32), which may or may not be co-extensive with the
 144 Bushman proper in its distribution, can be regarded as sufficiently distinguished from the Hottentot both in form and features to be recognisable when it occurs in a Hottentot tribe. The average Links Korana is found (see later) to be practically identical with this "Bush type."

A Korana may be defined as a person definitely known to belong to the Korana division of the Hottentots.

This brings me to the matter of nomenclature. It does not seem to me justifiable to use such terms as Hottentot, Bushman, and Korana, without any qualification. They are linguistic and cultural terms after all, and such terms rarely correspond exactly enough with the racial group to eliminate all possible sources of confusion. Recognising these difficulties, previous writers, e.g. Shrubsall (30) and Laing (37) have used the term "San" race as an alternative to "Bush" race.

A specific instance of the confusion made possible in this way is seen in the fact that the Korana have been described as "Australoid Hottentots," yet we shall see subsequently that one group of them is somatometrically indistinguishable from the "Bush type."

It is therefore most convenient for the present to use the terms referred to in the perhaps loose, yet understandable manner in which they have been defined above.

C. PERSONAL OBSERVATIONS ON SOME MEMBERS OF THE LINKS KORANA

144 What I have discovered by personal observation corroborates the historical evidence in all points but one. I find that the Bantu, who as we have seen played an important part in the history of the Korana, had little influence on the physical conformation of the Links tribe. They mixed, indeed, but the mixture seems to have affected the Bantu more than it did the Links branch of the Korana, for it is plain to see from their general appearance that the Batlaping have a good deal of Kora blood in them (see *passim* historical review, p. 127). The Bantu has been submergered in these "Hottentots."

1. External Appearance

127 Data on external appearance are of some value as indications of what
 142 we may expect to find from measurements, especially as they are scattered through the earlier literature from which measurements are absent. Take skin colour. The range of variation of this character in the

present-day Korana of the Links tribe alone is clear evidence for the mixed ancestry of these people. In this respect some are indistinguishable from the dark brown (almost black) of the Bantu, others retain the original yellowish-brown colouring of the Hottentot so well depicted by Daniell (26). 127
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Most of those examined were yellow-brown to dark brown in colour. Some, but not many, showed the reddish tinge which Fritsch considers to be especially common among the Korana: "*Sein auch können rötlichen variatäten häufiger bei den Koranna vorkommt sonst, ohne dass gerade der Verdacht einer Beimischung fremde Blutes ersichtlich zu sein brauchte.*" (27).

According to him they are very similar in skin colour to other Hottentots, i.e. "a muddy, yellow-brown (fahler, gelb-brauner Hautfarbe) —Nos. 4 and 5 of his skin colour tables, but on the whole somewhat darker ("etwas dunkler.") No. 6 is the yellow tint noticeably tinged with red, which he says is more often seen among the Korana. His tables, however, do not show quite enough yellow in their background to correspond exactly with the shades seen in the skin of living Hottentots observed by myself except for very dark individuals showing traces of Bantu admixture. One still sees to-day Korana of very light coloration. There were many more light coloured Korana formerly. Fritsch himself says that the Hottentots were originally light coloured. This we see in Daniell's pictures of Korana subjects painted in 1801. He again has a shade too much yellow in his pictures to portray Korana of the present-day, but we are entitled to assume that his drawings represent accurately what the average Korana looked like 150 years ago when most of them showed the Hottentot features regarded as typical by him.

That Truter and Somerville (loc. cit.), both members of the same expedition as Daniell, described the Korana of this period as very mixed is not inconsistent with Daniell's portrayal of Korana types. It is justifiable to presume that he would choose for that portrayal those subjects who were most typical of the people he was dealing with. 127
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Most descriptions up to 1872 (cf. Burchell, Anderson loc. cit.) agree in calling the Korana light-coloured. Then again Holub (22) in 1872 says that they vary in complexion from "dull black to deep brown," and in another place he speaks of the "yellow-brown countenances of the Korana." Two such contradictory statements may mean anything and it is best to rely on the careful observations of Fritsch who, at the same date as we have seen, thinks them not unlike other Hottentots in skin-colour. 127
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Hence although we cannot be sure just when the impurity of the Korana owing to mixture was first noted in their external features, we can put it approximately at the beginning of the 19th century.

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Nearly all the subjects examined showed signs of "Bush" admixture in their external appearance—rather dark in colour, but not so dark as the Bantu, short in stature, with small hands and feet, the typical peppercorn arrangement of the hair, wrinkled face with high cheek-bones and square angular outline, with little prognathism when seen in profile, and the lips not unduly thickened. Steatopygia was present in all the women seen, with the exception of one who was of mixed Griqua-Korana descent.

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Two individuals, a man and a woman, were not so characteristically Bushman in appearance. They were light complexioned, but taller with comparatively large heads. The man (No. 6) had a well-developed supra-orbital torus, but the measurements taken show that he also had "Bush" characters.

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Fritsch clearly recognises the complex of Bush and Bantu elements in the Boshof Korana. He differentiates two types, one fairly tall and well-built, the original "Hottentot" type, and the other small, misshapen, approaching more nearly to the Bushman in appearance. He also describes a type due to the admixture of Bantu blood: "*Auch Kafferblut ist in jetziger Zeit wohl in beträchtlicher Menge unter ihnen vertreten*," giving as an example of this last *Zwart Jaan*, chief of the Boshof Korana. Except for the darkening of skin colour in some of them, Bantu characteristics are not conspicuously shown in the members of the Links tribe examined.

2. Skeletal Characteristics

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Only three workers have hitherto published data concerning the skeletal characteristics of supposed Korana. Fritsch (1872) (27) only gives details of two skulls and two skeletons from Boshof which may or may not be Korana. Shrubsole (1897) (33) does not go into the subject very fully, he contents himself with touching on a few points in which Korana skulls of uncertain origin, as he himself admits (30), differ slightly from other "Hottentots," presumably he says, because of Bantu influence. Lastly, Broom (1923) (1), whose material from graves (not confirmed as those of Korana) is doubtful, if Dreyer is to be believed (34). Allen's Australoid skull from Mistkraal (8) is, of course, not Korana, because the Korana were never known to be in the neighbourhood of Port Elizabeth. The possession of Australoid features is not necessarily a characteristic of

the Korana as such, Australoid features being widely distributed throughout South African tribes, as Allen himself, Dart and others have shown (cf. Grootfontein "Bush" skull and the Snyderakraal skull mentioned in Allen's paper). 127

The data tabulated here (vide table) are from measurements made on living Korana of the Links tribe, taken according to directions contained in Stibbe (35) and Drennan (11). I have appended Fritsch's measurements and some figures from Shrubbsall for comparison. My results differ somewhat from Fritsch's, possibly owing to the fact that his are from the skeleton and not the living subject, or more probably because they are drawn from another tribe—the Boshof Korana. But as neither Fritsch nor Shrubbsall make any attempt to show that their material is of undoubted Korana origin I do not know how far such comparison is valid.

Out of the score of adult Korana we found, eleven were actually measured—of the eleven subjects examined, seven are, as far as we know, of "pure" Korana parentage, two are of mixed Griqua-Korana, one of Korana-Bechuana, and one of Nama-Korana descent. No. 2 is a supposed Korana skull, which I was enabled to measure through the kind offices of the Rev. H. R. Higgs of Bloemhof, from Schweizer-Reinecke, one of the last strongholds of the Korana. A study of the data given here reveals that the subjects examined, while not conforming to our definition of a typical "Hottentot" yet share certain features in common. Thus the cephalic index shows *mesaticephaly* bordering on *dolichocephaly*, three (Nos. 5, 7, and 13) of them are actually on the *dolichocephalic* side. Nos. 5 and 7 are "pure," No. 13 being of mixed descent. It will be noticed that No. 9, of Griqua-Korana parentage has a high cephalic index. 127

The cranial height index (length-height index) is more variable. Most of those examined were *orthocephalic*, one (No. 1) *chamaecephalic*, and three (Nos. 6, 10 and 11), all "pure" Korana, were *hypsicephalic* individuals. (Nos. 6 and 11) were, as we have seen, not so characteristically "Bush" in their physiognomy, and also show some slight differences from the others in skeletal characteristics, e.g. the greater cranial capacity consequent on the larger dimensions of the head, the presence of a supra-orbital torus in the man, and their greater stature as compared with the other members of their group. These divergences may be Boskopoid or Australoid affinities, but we are scarcely justified in thus describing them until after further investigation. The upper facial index is uniformly *chamaeprosopic*. 141

141 Owing to practical difficulties of measurement the nasal index is seen to vary over a wide range but is definitely platyrrhine in all but three cases, (Nos. 6, 8 and 9), one of whom is of mixed descent. Cranial capacities were calculated by means of the Lee-Pearson formula corrected by the addition of 200 cc. (Drennan op. cit.) The figures obtained show a relatively low capacity, all were microcephalic, except the two largest (Nos. 6 and 11), which were mesocephalic. In stature the Links individuals are short, the tallest not exceeding 5' 6" in height, the average for the group is about 5' 3". The Intermembral index was calculated from direct limb measurements. Indices ranging between 72.1 and 87.5 were obtained for Links. Such results in the Korana are remarkable; for, according to Drennan (11), this index in the human race does not go higher than 83, the index for the Pygmy, and in the Bushman it only reaches 67.

To sum up, we may say that, according to this material, the average Links Korana of to-day is a mesaticephalic, microcephalic, platyrrhine, orthocephalic, chamaeprosopic individual, of short stature and fairly dark complexion. He shows little prognathism or eversion of the lips. In fact he is essentially the same in form and features as the type we have learnt to call the "Bush type."

This short resumé of the chief physical features of the Links group should be contrasted with Shrubbsall's description of the "typical Hottentot" skull—"a true Hottentot skull may be briefly described as dolichocephalic, akrocephalic, leptoprosopic, mesosern, platyrrhine, and leptostaphylinic" (33).

If Shrubbsall's "Hottentot" standard is to be accepted, it follows that these Links Korana, in spite of the fact that they are Hottentots, are anatomically speaking not Hottentots, but are Bushmen.

114 The position we have reached then is this:—that in the published work of the three earlier writers on the physical anthropology of the Korana, there is nothing to show that their material was of unquestionable Korana origin.

121 Hence investigation of persons or skeletal material of definitely known Korana origin is necessary to discover what the skeletal characters
142 of the Korana really are. We know from the historical evidence that the modern Korana are extremely bastardised. They nevertheless did, and some of them still do, present typical "Hottentot" features as defined above. The typical "Hottentot" features persisted in one woman seen at Bloemhof, whom I was unable to measure. She was so like a subject

of Daniell's, that she could almost have stepped out of the pages of his sketch-book. Her skin was of olive-yellow tint, her face was broad with high cheek-bones, coming to a point at the chin which was so characteristic of the Hottentot of the earlier descriptions. Nevertheless from the somatometrical evidence (i.e. from investigation of a group of definitely known Korana), we can refer most of these particular Korana to the "Bush type." They do not conform to the definitions laid down both here and by Shrubbsall for a "typical Hottentot."

This may be because (1) of the known Bushman admixture in the Links, or because (2) the typical Hottentot has not been accurately described.

We may rely on the evidence relating to the external features of the "typical Hottentot," for, as we have seen elsewhere, it has been extensively corroborated.

We cannot be so sure about the evidence relating to skeletal characteristics. In information derived from skeletal material a possible source of error may exist. There is no way of knowing in a good many cases the actual origin of such material. The investigator has to take it on trust, unless the pre-burial history is accurately known.

It is in deciding questions that might otherwise be in doubt that field work is so desirable in South Africa.

L. Schultze (36) investigated the external appearance of the "Nama Hottentots" in this way, but unfortunately took no measurements. His results go to show that the Namaqua are also very mixed in their features showing both Bushman and Bantu traits. He mentions that prominent eyebrow-ridges are found in the Nama also.

The presence of two persons among the Links (Nos. 5 and 6) having well-marked eyebrow-ridges, confirms Broom in ascribing "Australoid" features to some of the Korana, but in view of Schultze's findings among the Namaqua and the fact that such features have been found elsewhere amongst Bushmen, the possession of Australoid features is not to be considered characteristic of or even common in these Links Korana. These features could have been brought into the Korana by such "Australoid Bushmen," especially as both Links showing eyebrow ridges were Bushmanoid. There is even a possibility that they are Boskopoids. A surprising fact that emerges from these considerations is that there is little trace of Bantu influence apparent in the physical structure of the Links. Yet we know from the historical facts that they have lived in close alliance with the Bechuana for many years.

143 This may be explained in terms of heredity. There is unpublished evidence (by Mr. L. H. Wells of the Witwatersrand University Department of Anatomy) in regard to the brain in hybrids between Bushman and Bantu, to show that "Bush" features act as Mendelian dominants while the Bantu characters of convolution and general form are recessive.

144 On the other hand the apparent lack of Bantu features among the Links may be explained by the following considerations.

The Bechuana took Korana women for wives¹, but there is no proof that the Korana took Bechuana women for wives² to any large extent. The children of a Bechuana father and a Korana mother were naturally incorporated within the Bantu tribe. Hence the extensive Korana admixture in the Batlaping tribe. Similarly the Korana took Bush women for wives, but we do not know that Bushmen took Korana women for wives.

Hence we may suppose that the Bechuana became, as it were, "Korana-ised," and the Links Bushmanised but not "Bantu-ised."

We are thus led to the conclusion that to-day the Links division of the Korana are most akin to the Bushman in structure. We cannot say with certainty what they were like physically in former times. They may always have presented the features which they now present, i.e. they may always have belonged to the "Bush type." On the other hand they may not, and this latter seems to be the more logical conclusion in view of the fact that the earlier portrayals and descriptions that we have of the Korana, show us persons unlike either Bushman or Bantu in appearance, and this argument is strengthened by the discovery of such, even if isolated, persons in our own times.

But it must be remembered that the distinction drawn in the above paragraph applies only to external appearance; we do not yet know whether it is reflected in the skeletal characteristics of such "Hottentot" types, and I must, for the present, agree with Dart that as far as these particular Hottentots are concerned "investigations have not" as yet "revealed any means of separating the Bushman from the Hottentot physically."

Finally, it should be pointed out that the conclusions arrived at here cannot be considered final for the other Korana tribes until further investigations by the same method as has been used here, have been carried out on a larger number of subjects than was available at the time.

¹ See historical section.

² One such case occurred among the subjects examined. Another case has been recorded by J. Schmidt in the B.M.B. 1851, p. 123.

This sketch is only a stepping-stone which, it is hoped, will lead to further somatometrical research not only upon the Korana but the other living races and tribes of South Africa—a subject the fringe of which has so far only been touched. 144

D. SUMMARY

1. The work of earlier writers on Korana anthropology is reviewed and criticised. So far there has been considerable theoretical discussion and insufficient investigation of known Koranas.

(2) Historical evidence is adduced to show that the Korana, once described as "pure Hottentots," are now extensively infiltrated with Bush and Bantu elements.

(3) The external appearance of eleven members of the Links tribe of Korana is briefly discussed and is also shown to point to racial impurity.

(4) The available skeletal characteristics of Links Korana are discussed. This group is shown to be mainly of "Bush type" in these respects.

(5) There is no evidence apart from the effects of this extensive admixture with Bush and Bantu, that the Korana differ appreciably from other "Hottentots" in skeletal characteristics.

(6) The matter of nomenclature is discussed. Faulty nomenclature and methods of research have, up to now, led to confusion in this subject. The importance of field work and the necessity for exact identification of the material under examination is emphasised.

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ANTHROPOMETRICAL TABLE

No. and Sex	Tribe (parentage)	Head			Face			Nose		Limbs		Total height (standing)	Indices						Cranial capacity
		L	B	Auricular height	Bi-zyg. width	Upper F. length	Total F. length	L	B	Upper	Lower		Cephalic	Upper facial	Cranial height	Nasal	Inter-membral		
1 ♂	NxK	19.5	14.9	10.3	13.2	4.25	10.5	3.1	3.8	—	—	1647	76.5	40	53	122	—	1290	
2 ♀	K?	17.5	13.3	10.7	13.0	5.55	9.95	4.2	2.7	—	—	—	74.5	42	62	64	—	1175	
3 ♂	KxB	19.1	14.95	12.0	12.9	4.7	9.85	3.9	3.9	69.35	84.35	1549	78	36	63	100	82.3	1322	
4 ♂	K	19.2	15.00	12.2	13.8	4.7	9.6	3.9	4.3	79.70	91.25	1671	78	34	63	110	87.5	1342	
5 ♂	K	19.75	14.9	11.9	13.5	5.35	8.9	4.2	4.5	73.25	92.25	1571	75	40	60	107	79.4	1343	
6 ♂	K	19.4	14.9	12.4	12.9	5.7	11.2	4.4	4.0	69.00	93.50	1616	77	44	64	91	73.7	1369	
7 ♂	K	19.4	14.6	11.2	13.35	5.1	10.1	3.8	4.1	71.50	93.00	1567	75	38	60	108	76.9	1247	
8 ♂	K	19.3	14.9	11.7	13.4	5.5	10.5	4.2	3.65	63.15	84.20	1466	77	41	61	87	75.0	1303	
9 ♂	GxK	19.1	15.5	11.45	13.8	5.7	10.85	4.5	3.4	70.75	87.75	1547	81	41	60	76	80.6	—	
10 ♀	K	18.6	14.6	12.4	12.95	4.8	9.9	3.5	4.1	67.75	94.00	1577	78.5	37	66	117	72.1	1275	
11 ♀	K	19.6	15.5	12.6	13.7	4.9	9.6	3.6	3.6	71.75	99.00	1674	79	37	64	100	72.5	1433	
13 ♀	KxG	18.3	13.8	11.4	12.7	4.5	9.6	3.65	3.75	70.50	94.00	1604	75.4	35	60	103	75.0	1107	
17 ♂	K?	18.6	13.5	13.4*	12.6	—	—	—	—	—	—	—	72.6	—	—	—	—	1305	
18 ♂	K?	18.9	12.45	13.2*	12.9	—	—	—	—	—	—	—	65.9	—	—	—	—	1230	
19 ♂	K?	19.3	14.0	13.4*	—	—	—	4.8	2.7	—	—	—	72.5	—	69.4	56.3	—	1490	
*Average Korana (Shrobbell)		—	—	—	—	—	—	—	—	—	—	—	—	50.2	70.1	—	—	1425.50	

*Basi-bragmatic height

(No. 2 is a (supposed) Korana skull from Schweizer Rensho, Nos. 17 and 18 are Fritsch's specimens, No. 19 is a specimen in the R.C.S. Museum.)

K—Korana
B—Chama
N—Nama
G—Griqua